THE PACIFIC

Pac Theo Sem
Reading Room
2223 Atherton st

VOL. LXVII. SAN FRANCISCO AND BERKELEY, OCTOBER 11, 1917. No. 41

MY PRAYER.

Great God, I ask Thee for no meaner pelf
Than that I may not disappoint myself,
That in my action I may soar as high
As I can now discern with this clear eye.

And next in value, which Thy kindness lends,
That I may greatly disappoint my friends,
Howe'er they think or hope that it may be,
They may not dream how Thou'st distinguished me.

That my weak hand may equal by firm faith,
And my life practice more than my tongue saith;
That my low conduct may not show,
  Nor my relenting lines,
That I Thy purpose did not know,
  Or overrated Thy designs.

—Thoreau.

Berkeley, Calif.
Religion

THE PACIFIC

Established 1851.

PUBLISHED IN THE INTERESTS OF CONGREGATIONALISM AND THE CHURCH KINGDOM.

$1.50 per year.

Published weekly at 45 Ecker St., San Francisco. Entered at post office in San Francisco as 2nd-class matter.

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SOME FEATURES OF LIFE ON THE BATTLE FRONT AS DEPICTED IN THE SECOND VOLUME OF "A STUDENT IN ARMS."

After the first series of "A Student in Arms" had been published, a Padre who had earned the right to talk about the "average Tommy" whote to Donald Hankey, the author of the book, and expressed the judgment that the book gave a very one-sided picture of "Tommy." The padre admitted his unselfishness, his good comradeship, his patience and his pluck, but challenged Mr. Hankey to deny that military service often had a brutalizing effect on the soldier, weakening his moral fibres, and causing him to sink to a low animal mind.

Mr. Hankey says in his second series of articles that those persons in the habit of reading between the lines must have seen the shadow of this darker side of army life on the pages of his book. He gives some reasons for not writing about this darker side more directly and plainly, among them being the fact that mere condemnation is so futile, and says in that connection: "I have listened to countless sermons in which the 'lusts of the flesh' were denounced, and have known for certain that their power for good was **nil.**" He writes about that dark side in the second series, stating that it is only because he hopes he may be able to make clearer the causes and process of such moral deterioration as exist, and thus to help those who are trying to combat it to do so with greater understanding and sympathy. He says: "Even in England most officers, and all privates, are cut off from their women folks. Mothers, sisters, wives, and sweethearts are inaccessible. All have a certain amount of leisure, and very little to do with it. All are physically fit and mentally rather unoccupied. All are living under an unnatural discipline from which, when the last parade of the day is over there is a natural reaction. Finally, wherever there are troops, and especially in war time, there are 'bad' women and weak women. The result is inevitable. A certain number of both officers and men 'go wrong.'

"Fifteen months ago I was a private quartered in a camp near Aldershot. After tea it began to get dark. The tent was damp, gloomy and cold. The Y. M. C. A. tent and the Canteen tent were crowded. One wandered off to the town. The various soldiers' clubs were filled and over-flowing. The bars required more cash than one possessed. The result was that one spent a large part of one's evenings wandering aimlessly about the streets."

For himself, he writes, that he fortunately discovered an upper room in a Wesleyan soldiers' home where there was generally quiet and an empty chair; and he says that he shall always be grateful to that "home" for the many hours whiled away there with book and pipe. But most of the young men spent a great deal of their leisure on the streets, bored and impecunious, "and if a fellow ran up against 'a bit of skirt,' he was generally just in the mood to follow it wherever it might lead." And the moral of this is, he says: "Double your subscriptions to the Y. M. C. A., Church huts, soldiers' clubs, or whatever organization you fancy. You will be helping to combat vice in the only helpful way."

"The foregoing applies to the army at home. Mr. Hankey continues: "When we cross the Channel every feature is a hundred times intensified. Consider the fighting men in the trenches—and I am still speaking of both officers and men—the most ordinary refinements of life are conspicuously absent. There is no water to wash in. Vermin abounds; sleeping and eating accommodations are frankly disgusting. One is obliged for the time to live like a pig. Added to this, one is all the time in a state of nervous tension. One gets very little sleep. Every night has its anxieties and responsibilities. Danger or death may come at any moment. So, for a week, or a fortnight, or a month, as the case may be. Then comes the return to billets, to comparative safety and comfort—the latter nothing to boast about though! Tension is relaxed! There is an inertia in relaxation. Officers and men alike determine to 'gather rose buds' while they may. Their bodies are fit; their wills are relaxed. If they are built that way and an opportunity offers, they will 'satisfy the lusts of the flesh.'"

Mr. Hankey points out that when there is real fighting to be done, the dangers of the after-reaction are intensified. "You who sit at home and read of glorious bayonet charges do not realize what it means to the man behind the bayonet. . . . You don't realize the change that comes over a man when his bayonet is wet with the blood of his first enemy. He 'sees red.' The primitive 'blood-lust,' kept under all his life by the laws and principles of peaceful society, surges through his being, transforming him, maddening him with the desire to kill, kill, kill! Ask any one who has been through it if this is not true. **And that letting loose of a primitive lust is not going to be without its effect on a man's character.**"

However, Mr. Hankey adds: "At the same time of course not all of us become animals out here. There are other influences at work. Caring for the wounded, burying the mutilated dead, cause one to hate war, and to value ten times more the ways of peace. Many are saved from sinking in the scale by a love of home which is able to bridge the gulf which separates them from their beloved. The letters of my platoon are largely love letters—often the letters of married men to their wives."

Turning to "The Good Side of Militarism," Mr. Hankey tells us that the moment a man becomes a soldier he begins to have a dual personality. "Henceforth he is both a man and a soldier. Before his training is complete the order must be reversed, and he must be a soldier and a man. . . . In all the conditions of his life, his dress, appearance, food, drink, accommodation, and work, his individual preferences count for nothing; his efficiency as a soldier counts for everything. At first he hates this and can't see the point of that. But by the time his training is complete he has realized that whether he hates a thing or not, sees the point of a thing or not, is a matter of the

uttermost unimportance. . . . All through his training he is learning the unimportance of individuality, realizing that in a national, a world crisis, it counts for nothing. On the other hand, he is equally learning that as a unit in a fighting force his every action is of the utmost importance. . . The old personal whims and ambitions give place to a corporate ambition and purpose. . . . Anything which calls attention to the individual, whether in drill or in dress, is a crime, because it is essential that the soldier's individuality should be wholly subordinated to the corporate personality of the regiment." But to this great end there must be attention to the individuality. "Every detail of his appearance, and every most trivial feature of his duty assumes an immense significance. Slackness in his dress and negligence in his work are military crimes. In a good regiment the soldier is striving after perfection all the time."

But it is when he comes to the supreme test of battle that the fruits of the soldier's training appear. "The good soldier has learned the hardest lesson of all—the lesson of self-subordination to a higher and bigger personality. He has learnt to sacrifice everything which belongs to him individually to a cause that is far greater than any personal ambitions of his own can ever be. . . . He has learned to 'hate' father and mother and life itself for the sake of—though he may not call it that—the Kingdom of God on earth."

The chapter in Mr. Hankey's new book on "The Good Side of Militarism" concludes with this suggestive paragraph:

"It is a fancy from the old days when one talked of self-realization, isn't it? I make no claim to be a good soldier, but I think I may be beginning to be one; for if I am asked now whether I loathe militarism in all its forms, I think that the answer is in the negative. I will even go farther and say that I hope that some of the discipline and self-subordination that have availed to send men calmly to their death in war, will survive in the days of peace, and make of those who are left better citizens, better workmen, better servants of the state, better church men."

Donald Hankey's "Letter to an Army Chaplain is brief, but there are several very suggestive things in it. Here is something which, if men and women generally would take to heart and practice, would transform the world speedily. After answering some of the chaplain's questions he proceeds: "Well, I am quite sure that with Tommies, if ever you get a chance of doing some thing in the way of sharing their privations and dangers, when you aren't obliged to, or of showing in practical ways humility and unselfishness, that will endear you to them and give you weight with them more than anything else. In my time in the ranks I had that proved over and over again. If once I was able to do even a small kindness for a fellow which involved a bit of unnecessary trouble, he would never forget it, and would repay me a thousand times over. I was a sergeant for about nine months in England, and had one or two chances. Then I reverted to the ranks, and for that the men could not do enough to show me kindness. It was my not valuing rank and comparative comfort for its own sake that appealed to them. Continually I have reaped a most gigantic reward of good will for actions which cost very little, and which were not always done from the motives imputed. I am not swanking—at least I don't mean to—but that is just my experience, that with Tommy it is actions, and specially actions that imply and symbolize humanity, courage, unselfishness, etc., that count ten thousand times more than the best sermons in the world. I am afraid that all this is not very much good, because you are an officer, and your course of action is very clearly marked out for you by authority. But I do say that if ever you have a chance of showing that you are willing to share the often hard and sometimes humilitating lot of the men it is that which above all things else will give you power with them; just as it is the Cross of Christ, and the spitting and the mocking and the scourging and the degredation of His exposure in dying, that gives Him His power for more than even the Sermon on the Mount."

Mr. Hankey states that very few of the men are afraid of death in the abstract; that very few believe in hell or are tortured by their consciences. "They are doubtful about after-death, hesitating between a belief in eternal oblivion and a belief in a new life under the same management as the present; and neither prospect fills them with terror."

Over and above the individuality of each man, his personal desires and fears and hopes, there is the corporate personality of the soldier which knows no fear and only one ambition—to defeat the enemy, and so to further the righteous cause for which he is fighting. In each of these men there is this dual personality: the ordinary human ego that hates danger and shrinks from hurt and death, that longs for home and would welcome the end of the war on any terms; and also the stronger personality of the soldier who can tolerate but one end to the war cost what it may—the victory of liberty and justice, and the utter abasement of brute force."

One chapter of Donald Hankey's book is devoted to "Romance." A few days before he wrote it he had been reading a book by Joseph Conrad and Ford Madison Hueffer, bearing that title. It is "a glorious tale of piracy and adventure" in the West Indies. He wondered for a moment how it came about that Conrad, the master of psychology, should have helped to write such a book. Soon, he says, he understood. And what he arrived at may be gathered from this: "For these boys who hate the war, and suffer and endure with the smile that is sometimes so difficult, and long with a great longing for home and peace—some day some of them will look back on these days and will tell themselves that after all it was Romance, the adventure, which made their lives worth while. And they will long to feel once again the stirring of the old comradeship and love and loyalty, to dip their clasp-knives into the same pot of jam, and lie in the same dug-out, and work on the same bit of wire, with the same machine gun striking terror into their hearts, and look into each other's eyes for the same courageous smile. For Romance, after all, is woven of the emotions, especially the elemental ones of love and loyalty and fear and pain.

"We men are never content! In the dull routine of normal life we sigh for Romance, and sometimes seek to create it artificially, stimulating spurious passions, plunging into muddy depths in search of it. Now we have got it, we seek for a quiet life. But some day those who have not died will say: "Thank God I have lived! I have loved, and endured, and trembled, and trembling, dared. I have had my Romance.'"

Neither let mistakes nor wrong directions, of which every man, in his studies and elsewhere, falls into many, discourage you. There is precious instruction to be got by finding we were wrong. Let a man try faithfully, manfully, to be right, he will grow more and more right.—Thomas Carlyle.

TESTING THE GOSPEL IN THE TWENTIETH CENTURY.

Address delivered at the National Council by the Retiring Moderator, Henry M. Beardsley.

Today I lay down the duties of the office of Moderator, two years ago conferred upon me. I have fulfilled these duties as best I could, conscious of my lack, both of ability and opportunity. The gain has been most of all my own—a larger appreciation of the great history of our church, a broader conception of the things possible of accomplishment by it under better organization and united enthusiasm. You chose a layman two years ago for Moderator. I have wanted to contribute as I have been able to our common cause from the layman's standpoint. In this hour rendering the final service appertaining to this office, I trust I may be able to add somewhat to that contribution.

The gospel of Jesus of Nazareth has other values of which we need not now speak. In this hour we recognize it as containing the announcement of a program intended for this world—for the here and now—for this world in its social life, in its industrial life, in its commercial life, and in its international life.

That forerunner of the Great Teacher, John the Baptist, understood it so when they crowded around him and were anxious concerning the things they must do toward bringing in the better time. To the people who gathered he said, "Let him who has two coats give to him who has none"; to the tax gatherers he said, "Collect no more than is due"; and to the soldiers, "Do no violence to anyone; accuse no man falsely; be content with your wages."

The Great Teacher himself did not charge his followers to separate themselves from the world. There are ambitions and purposes bred of worldly conditions which are to be avoided; but every man who is His true disciple must be in the midst of the world's affairs; he must be a true soldier, not a slacker. The yoke which is to be easy is not a paper affair which can be easily torn, but a burden-bearing, burden-lifting yoke, of strongest stuff, which shall fit so well on the shoulders of men as to make burden lifting a joy. The peace He gives is not the peace of a soul without a task, but the peace which comes to one who in the midst of all life's battle is conscious he is right and therefore secure as he toils.

He magnified the value of the individual man. According to his teaching everyone is known and of importance to the All-Father; each has his duty to fulfill; each a possible victory in his life. Institutions and conduct among men are to be such that a maximum of opportunity will come to each to be a full, true man.

The question is sometimes asked: "Can a man be a successful business man or professional man, a successful farmer or public official, and be a Christian?" An answer to this question does not meet the situation, for it separates the success in the affairs of life from Christian living. The true question to ask concerning a man is this: "Is he a Christian business or professional man?" The question is not whether he can in the midst of his business somehow remain a Christian, but rather is his business dealing in fact Christian? Is his business part of his life's program as a Christian man?

Again and again by precept and parable the Great Teacher emphasized the practical value of his teachings. In the picture He drew of the day of final judgment where men are called upon to give an account of their lives, he made it clear that the test is whether or not those who had need had been ministered unto.

Let us get a view of the matter in such a large outline that the issue may be clearly seen and understood.

Over the fireplace in the living room of my home hangs a picture of the old Roman Forum. In the background I can see the way along which the great Roman generals led their triumphal processions as they returned victorious from their foreign wars with captives and spoils and a proud army. If we had lived in the days of Augustus and Tiberias, we would, I doubt not, have said that through such conquering hosts, civilization was to be extended, uncultured people to be bound to the best of their time, and human progress made possible. I doubt not vigorous men, strong men, commanding men, who by the power of intellect or great energy had won fortune or place, would have appealed to us as the type of men who would through all time dominate the world, and dominating the world would, even at the sacrifice and loss of others, have won glory and power and wealth for themselves, and we would have pointed all young men to the example of these as worthy of all their ambition.

Our Master lived in that day, a humble workman, at Nazareth of Galilee. From the top of the hill above his home he could have looked down on the great highway which led from the Mediterranean Sea up to Damascus; and looking, would have seen these Roman legions on their way to further the conquest of civilization. About him were the scenes of many of the great battles won by his own people, led by the heroes of earlier time, Gideon, and Balak, and the Maccabees. He saw more clearly than did any other the apparent victory of selfish ambitions. He distinguished the defenders of righteousness from those selfishly ambitious. The program he laid down did not agree with the popular purposes and hopes of His time.

He taught that the humble in spirit, not the proud and selfishly great, should inherit the earth; that the peace makers and not the war makers, were to be commended; that to win the great prize, the individual life must be wholly given, not to triumph, but to services; that every talent possessed of men is given for the use of their fellows; and that a practical solution of all the problems men meet in the world lies in being true to these, His teachings.

There was the issue clearly made; the centuries since have witnessed the trial of it; the present time, blood stained and woful, is considering it.

That same old Roman empire, with its conquests and achievements, so gripped the imaginations of men that the church which the followers of the Master founded absorbed the ideals of the empire. It grew rich and great in temporal power. Kings and superiors bowed before the head of the organized church and did his bidding. It held the power of life and death, and assumed to hold the keys of heaven and hell. It followed not the teachings of the Master, refused to obey the leading of his program, and the Reformation came.

Charles V, the great emperor, was ruler of half the known world—Austria, Spain, The Netherlands, Naples and Sicily, the islands of the sea, the new lands in America. His empire was founded on the old ideals of the Roman times. With all the power of the organized state, with all the strength and coercive force of armies and navies, backed with the tortures of the Inquisition, he sought to rule the world. The day came when, his hand resting upon the shoulder of a young prince of the people, he resigned his empire unto the hands of his son Phillip. Then the winds of the heaven came and dashed the Spanish Armada into pieces, and the great empire disintegrated.

Louis XIV of France, clinging still to the old ideals, built up his empire with pomp and power, but in the end his time came to leave and he saw the outcome of things. On his deathbed he called for the dauphin, a beautiful child, five years of age, sole relic of all his legitimate line

of France. "My child," said he to him, "you will soon be the king of a great realm. Try to preserve peace with your neighbors. I have been too fond of war. Do not imitate me in that."

In later days came Napoleon who gathered about him his legions like the legions of Rome of old, who seemed to have the power to go where they willed, into the shadows of the pyramids, over the Alps into Italy, across Austria and Germany. But the day came when he was compelled to lay down his power, and a prisoner on the island, he walked alone and confessed that the empire he had founded could last but for a day, while the empire founded by the Great Teacher should endure through the centuries.

And through the centuries the teachings of the Master had not gone untried. The spirit of martyrdom and the evidence of the lives of the heroic souls who were willing to give self for their cause, beginning with that little band of disciples who had gathered about him, grew in the life of the world. When the church, powerful, rich and selfish, and full of temporal authority, seemed to have a grip upon the world which could not be loosened, out of the midst of the life of it came man,—leaders who based their life and teachings upon the Master's ruling.

Luther translated the Bible into the common language of the people of Germany.

There in Venice under the very shadow of the seat of the pomp and power of the established church, flourished a little republic, and there lived and wrought Paolo Sarpi, determined that the democratic ideals taught by the Master should not perish from the earth and following his precepts wholly in the giving of his life. They tried to assassinate him. In the evening, crossing the brook, not guarded, as was his wont, the assassin attacked him. Long afterward when his body was taken from its grave, preserved as it had been, there remained still the great gash on his throat where the attempt on his life had been made. He carried in his pocket a pellet of poison, fearing that if he were taken captive his will would not be able to stand against the torment to which he would be subjected. He died at last and his body was buried, and it was thought to raise in the public place in Venice a monument to his memory. That power against which he had battled sought to destroy his body, but it was hidden from the attempt. Then they gathered and burned his books, but the influence of his life went on. More than two and one-half centuries after his death the monument to his memory rose in Venice.

That young prince upon whose shoulder the hand of the great emperor, Charles V, rested as he abdicated the throne of his empire, was William of Orange, William the Silent, one of the nobility of his time. Educated at the court of Spain, with all the avenues open to him for promotion and power, he chose to give his life rather than to save it, to lose it that he might find it; and he led the people of The Netherlands, his own people, against the power of the great empire. The assassin's hand took his life at last there in the dark passage way. As he died his last words were concerning his people and their welfare. What nobler words could be spoken of any man than were concerning him in those last lines of John Motley's great history, "The Rise of the Dutch Republic," "As long as he lived he was the guiding star of a whole brave people, and when he died the little children cried in the streets."

There is not time to speak of those other great lives whose story comes to us as we think and speak concerning this theme—of Hampden to whom it would have mattered not much that he should pay the added ship tax demanded by the king, but to whom it would have mattered very much if he had not been willing to surrender his life to save a people from oppression; or of Washington, cultured, one of the richer men of his time, risking all with a struggling people, determined to win their independence from the hands of the monarch of a great empire; or of Lincoln, bowed under his great load, not mindful of self, saving a nation's life and liberating a race.

So the battle has gone on, and now in these last days in what great and evident way is the battle still waged!

We have felt in many large ways the influence of the teaching of the Greater Master in our own time; in the building of institutions to care for the unfortunate, in the making of public playgrounds for the welfare of the people, and the passing of laws for the relief of those who toil over-hours, in regulating the places of employment, and touching child labor and the rights of womanhood, and in that large way in which with generosity individual men and women have given to their time. Here springs up the great American Board of Commissioners for Foreign Missions, and into its service wealth is poured and as well the lives of brilliant, forceful men and women, through the decades; and likewise through these other of our great societies, among the black men of the South, and other alien races, and into the frontier. Into the very heart of our college life has come the great appeal—mark the Student Volunteer Movement, claiming the best brained, the strongest, the ablest young men and women, bringing them to the place where they have been willing to throw aside all ambitions and plans and give their lives in service to their time, even across the seas and in foreign lands. So the testing of the Master's teaching goes on.

But note this other phase of the time. Yonder across the sea rages the great conflict. Look at that for a moment. The German people had hoped after the victory over Napoleon for larger liberty. But always there dwelt in the minds of the rulers of the kingdom of Prussia the vision of the old Roman empire and its power; and still lived the faith, that through such power civilization could be advanced. In 1862 Bismarck became the minister to the king of Prussia. He had been a representative of that kingdom at the court of Russia, and through his personal bearing had won favor with the Czar and his court. He had been a representative of his kingdom at the court of France; he knew Napolean III intimately, dined with him, played cards with him, knew his ambitions and weaknesses. In his mind lay the vision, the old, old vision, of the conquest of the world through might. "Blood and iron," said he, "are necessary. We must put Germany in the saddle." He was not personally an unkind man, but lovable in his home, yet brave and fearless. The German parliament would not give him the money he wanted to train his army or authorize his program. He was probably one of the most unpopular men in his time among his own people, but he persevered. Having said that through blood and iron the way was to be made, the opportunity came. Schleswig and Holstein on the change in the ruling monarch in Denmark were absorbed in that kingdom. Uniting with Austria Bismarck sent the Prussian army into the war against Denmark; and Schleswig and Holstein were divided and Austria given Holstein and Prussia, Schleswig.

The kingdom and dukedoms of South Germany as yet were out of sympathy with Prussia, but Bismarck's program had been deliberately made. The controversy between Germany and Austria, over the relationships between Schleswig and Holstein and the Prussian power brought on the war with Austria. Bismarck was ready with his army, the war was brief and Austria was conquered. Those in authority demanded that Austria should be punished and humiliated, but in Bismarck's program it was planned otherwise. Austria was to be ultimately part of the great central European monarchy which was to go out and do-

minate the world, a monarchy controlled through Prussia. So through this war Prussia forced into union with her the governments of South Germany.

Then came the war with France in 1870. Bismarck knew Napoleon III. The throne of Spain was vacant and a Hohenzollern (the ruling house of Prussia) was proposed for the Spanish throne. France rose in rebellion. Prussia abandoned the plan, but the minister of France in Prussia was told that he must get from the Prussian king a pledge against any similar attempt in the future and an apology for the past. That minister followed the emperor into his gardens and into his palace, received from him the courteous but firm reply that the attempt had been withdrawn and that there was no purpose to renew it. The facts were put in Bismarck's hands; it was for him to make public what had taken place, and with deliberation he framed the narrative of the incident so that it read that an insult had been made by the king of Prussia to the French representative. France was in arms and the Franco-Prussian war was on. It did not last long, and France was humilitated, compelled to see the triumphant armies of Germany march through the streets of Paris. Not far from Paris, at Versailles, the king of Prussia was crowned Emperor of Germany, and France was compelled to pay her tribute of one billion dollars to Germany and give up Alsace and Lorraine.

And all the while the vision of the dominant empire which should have its place in the sun and rule the world grew on. The song "Deutschland Uber Alles" became to German leaders part of their religion.

These great movements crystallized themselves in the lives of individual men. We have noted the purposes of Bismarck. There was another man among the many whose life stands out boldly in this history. That man is Trietschke. His life seems so much like the life of a man of earlier time. Ignatius Loyola. We remember how he, born in the days of chivalry, was in his youth fired with the ambitions of knighthood. Crippled so that he could not enter the lists, he went to Rome, where he came penniless, but determined if he could not fight with sword and spear and battle axe, he would nevertheless fight to promote the greatness of the established church. There in Rome he formed the order of Jesuits that went out in that day all over the world into the courts and kingdom and empires, among the dwellings of the poor, and the islands of the sea, and into the very frontier of civilization. Somewhat such is the story of the life of Trietschke. Filled in his early youth with the ambitions of the soldier, hoping to give his life to that ambitious calling, he was stricken with fever; and when he grew again into strength, sitting one day in the back yard of his home he saw a bird fly from the ground into the sky and he knew it was singing, but he heard it not. He became conscious then of the reason his mother had gone about with sad face—he was deaf. Then there came into his soul the ambition to use all the powers he had to cultivate into his people that great ambition for the promotion of which the army existed. He became a great student of German history. All the grandeur and pomp and power of the men of her earlier time he knew. He became a teacher in Germany's schools and universities and great crowds of people came to hear him. The young men of the time hung upon the words that came from his lips. He taught them all that these German people were destined to be the great people of the earth. He believed it so. Through war, he taught, all the noblest in men is developed; that the nobler, finer virtues rose out of it; that in times of peace was disintegration and flabbiness in moral texture and living. "War," said he, "is an ordinance set by God." Bernardi was one of his pupils. He crystallized the teaching of his master in these words: "The state is the sole judge of the morality of its own action. It is in fact above morality, or, in other words, whatever is necessary is moral." The hope of the great empire and its dominant power in the world lay in the Hohenzollern family, rulers of Prussia. Bismarck and all these great German leaders have been sure of that.

It seemed to these rulers of this empire in these later days that the time had come to strike, the time to prove that the Man of Nazareth was wrong; that the war makers and not the peace makers should rule the earth; that high and mighty men of selfish and cruel valor should dominate and not the meek; that life was to be won by conquest over all other lives and against all odds, and not by being given in service and sacrifice. So the last great test between the two great ideals of history is on. The outcome cannot be doubted.

A writer of these days has called attention to the fact that aeons ago there roamed in the great northwest of our country an animal, thirty-five feet long, sixteen feet high, who could destroy and devour all that came in its way, but that now its kind is gone; its bones are sometimes found in digging in the mountains; and peaceful sheep roam over these same plains and mountainsides. So through all the centuries all the scorpions and cruel wild beasts have succeeded with all their ferocity in nothing except getting themselves exterminated; and said he, prophetically, "That prophet of the old day, who pictured the time when the lion and the lamb should lie down together, made only one mistake—there will be no lion there."

Now in these days must not the organized church be more certainly conscious of her own place of duty and opportunity? She must know of the great struggle and of the issue involved in it, and must have new confidence in her Great Teacher and in His program and go out to strive for it. I heard, the other evening, a woman of ability and culture speak concerning the work of the Red Cross in these times, telling of an organization among women heading at the seat of war in France, issuing its call for help, which went out to all parts of the civilized world; and telling of the answer which came,—how groups of women all over our own land at once set about to supply the pressing need. In the presence of such facts one has a vision of the days just ahead when no call can be made from any part of this earth for aid that it shall not find its answer elsewhere. The wonderful modern means of communication and the interchange of information all help to make the fulfillment of this vision possible.

We must also recognize that the organized church is not alone to keep to the part it has played in the past and hold its sympathies with these larger visions, but it must also answer the demand which is upon it to fulfill its mission in every community, everywhere. What is the field of the organized church? It is a great social organization in every community; it is the means of gathering together for social intercourse people who find nowhere else such opportunity under the leading and influence of the same high ideals and noble purposes; it is the great place of religious education in the Bible school and in the pulpit, educating the child life and the mature life, giving an education that could not otherwise be obtained; it is a great place for the development of the individual in his own relationships to time and to eternity; a place of direction of thought and of purpose and of strengthening of life's best ambitions. But it is something more than all these. At the heart of the prayer which the Great Master taught lies the petition that the kingdom of heaven should come and dwell among men. He did not propose certainly that this should be an idle petition. There lies in it the promise that the thing is pos-

sible. It follows then that if this may come the church is the organized force to bring it to pass.

We all know the conditions which are to be met, how far in all our living we are yet from believing in and following the teachings of the Great Master. For gain and through indifference lives of young manhood and young womanhood are ruined; for gain in the great business world, individual lives are crushed and all opportunity for higher and better things blotted out.

What has the organized church to do with all these things? We have considered that. We have argued that its mission was to teach the gospel and to let these other temporal matters alone. I remember years ago having placed in my hands for examination an abstract of title of some far lands lying in Vernon County, Missouri. In that abstract was a copy of a will made in the fall of 1860 by a good Presbyterian churchman. In it he left five thousand dollars to the trustees of the Little Blue meeting house, the sum to be put at interest and the income used to help pay the salary of a preacher at that church. The will provided that the man who was to be employed, however, must be one who did not preach the doctrine of the abolition of slavery, but who preached the gospel of Jesus Christ, and who let politics alone. Such has been largely the belief among men as to the place of the church. But in this instance the Civil War came on and the firing on Sumpter and the battles of the spring of 1861, and in June or July of that year the good Presbyterian brother wrote a codicil to his will and wiped out the limitation he had put on the use of this fund given to the trustees of the Little Blue meeting house.

Again, as concerns the great question of the liquor traffic, we have heard in our own honor and respect have advocated that the organized church should not propose and endorse legislation for the absolute prohibition of the liquor traffic because this was a matter of state concern and not a matter for concern of the church.

But the great number of our church people have been of different judgment.

If the kingdom is to come these temporal conditions must be changed, and if the church is the agency for the bringing in of the kingdom, it must have a direct part along the line of certain clear-out moral issues although they work out in material things. It will not be enough that the church shall educate the individual that he may go out and be of value in organizing and carrying on the conflict in these lines; and such has come to be the judgment and such is the declaration of the leaders in our church life, and such has been the declaration of our own great council gatherings.

In 1908 at Philadelphia at the first gathering of the Federal Council of Protestant Churches a declaration of principles touching the relationship of the church to the great industrial problems of the time was made. At Boston in 1910 our National Council adopted this declaration as its own. We have in the years since proposed to develop this program in our church life. We cannot let this hour go without making reference to that program as one vital in the thought of this time. Our people have not yet all known that this declaration of principles has been made. They have not yet in very large measure undertaken to be loyal to this declaration. We have not yet been heroic enough to make the sacrifice it calls for or to do the deeds it demands.

This declaration as made by our National Council contains fourteen separate paragraphs. There is not time to do more than to refer to them. The first is: "To us it seems that the churches must stand for equal rights and complete justice for all men in all stations of life."

Well, we have been getting on some along the lines of the ideals taught us by the Master in these last days. We set out since this war began to raise our hundred millions for the Red Cross and raised————. We started out to raise three million dollars for the use of the Young Men's Christian Association for their war work among the soldiers in camp and on the fronts and in the prisons, and we raised five millions. We have been giving large sums in these days, caling for a considerable amount of personal sacrifice. We have been willing to take much credit to ourselves for this, but this giving falls far short of fulfilling our first declaration. There is something that is beyond charity—that is justice. Never in the world will things be righted or the kingdom come if our industrial relationships are so planned and our living together in toil on such basis that we are unjust to one another. We can never make it right if some of us give out of our unjustly gotten profits in charity. The words of Amos at the feast in Samaria, the words of Isaiah to the people of his time who were unjust in their commercial dealings and in their industrial programs, apply yet to our times. I do not know along what lines we must go to establish the time when there is complete justice for all men in all stations of life, but I do know that we have declared that we believe in that and we have declared that the church must help to bring that about. In how many of our churches have we tried to find out what needs to be done in this direction? In how many have we departed from our own programs to take up the new program, or rather to add to them the new program—to take up the research that we may find what needs to be done and then heroically go about doing it? I suspect there are yet unnumbered men and women among us who find great satisfaction in the old condition of things, who are willing to accept what they get under present conditions, ease their consciences by giving even to the tenth part, and yet are not willing to go the whole way. Equal rights and complete justice for all men in all stations of life—that means of course men of all nations and men of all countries—are problems then as concern the black and the yellow man within our own borders which concern the people who have come to us from other lands. Justice must be dealt to them. And what we plan as a nation to do as we stand related to other nations is part of the same program. We may not be willing to take our place in the contest of the time between the Roman ideals and the ideals of the Man of Galilee, but our children will be, for the contest is inevitable; and if we are to have the glory which belongs to those who meet and solve the problem we must be at it now.

These declartions in the second place declare for the right of all men to the opportunity for self-maintenance. That is, the church as an organized body is determined to do all that lies within its power to see that all men, and that means of course beginning with childhood, have opportunity for physical development and for mental development and for moral development.

What unrest there is in our own time. In my own city during these weeks there is a meeting of men who are employed in the raising of funds for the industrial contest. There is on the other side the formation of unions, the leaving of work, the suffering of the people.

Work was not given to man for punishment; that he should earn his living by the sweat of his brow is not a condemnation but an opportunity for finding out the way back to the best things. Always the higher is developed through the right use of the lower. The living tree finds its life in the dead inorganic earth and in the air and sunlight. It forms these things into the living organism. So it is through the meeting of the issues of life in toil that teh

soul has its growth and character is built. The farmer has the right to feel conscious not only that he is producing his crops and his herds and flocks that he may have profit out of them, but he has a right to the consciousness that in the doing of this he is helping to produce that for which the world has need, that it may be maintained. The merchant in his business has the right to the consciousness that he is not alone dealing in goods that he may get wealth from it, but that he is as well helping to contribute to mankind for their uses the things which they need. The physician has a right to think not only of the fees which come to him in his calling, but to live also in the consciousness of the fact that if he is true therein, he is helping to alleviate the suffering of men and prepare them for better living. And the lawyer has a right in his profession not only to the income of his calling, but to the consciousness that he is working out the means whereby justice is administered among men; it may be that the processes work imperfectly, but nevertheless that he is aiding in that regard.

There can be no right outcome so long as there is arming upon the one side and upon the other. The victory of either leads only to the oppression of the other. One does not hear much in the plans and programs of the one side of the contest except declarations which concern their own rights and the things they will have. One does not hear very much said about the service to be rendered or the public to be blessed; one does not hear enough on the other side concerning how the great enterprises may be conducted so that out of it may come justice to all and the better living and the larger opportunity. There has been legislation about these things. There have been attempts by governments, state and national, to do something; but in how large a way have we in any of our churches considered this matter, and in how large a way have we united in our churches in any community to get things done? In what great way have we insisted that the solution of the problem is to be based upon the teachings of the Great Master? Until we have done these things we have been false to our declarations.

These declarations also pledge the church to stand for the aboltion of child labor, for regulation of the conditions of toil for women, for the suppression of the sweating system, for the reduction of the hours of labor, for a living wage as a minimum in every industry, for the equitable division of the products of labor and for the abatement of poverty. These declarations should be placed in every one of our churches where they may meet the eyes of young and old alike as the Ten Commandments and the Beatitudes meet their eyes. We must be willing to give time and thought to the study of these questions. The great work world must understand that we have not idly repeated words, but that we mean all that we have said. I am not thinking merely of adding numbers to church rolls; I am not thinking of merely filling audience rooms and church buildings; I am thinking of the program announced that the kingdom is to be established, and I am interested that what we have said about that shall find its way into our living.

There have been many men through the years and there are men today who sympathize with the spirit of the teaching of Trietschke and all that school, to the effect that war is never to cease among men; that out of are to come the best things of life—the development of the heroic virtues. But I stand here and now to maintain that all these teachers have been wrong; that all these kings and emperors and warriors have been mistaken. Bismarck and Trietschke were mistaken. Their teaching has produced a degradation of ideals, developed brutality, destroyed among a great people the highest ieals of our time, turned back for them the hand upon the dial plate of time for centuries. The Man of Nazareth was right. There is in the call which the organized church is making, if men (its own membership, if you please) will but be loyal to it—a call based upon His teachings—an appeal to the truly heroic in all men; an appeal to each life for a heroism which shall find its way out not through suffering and loss and the crushing of other men's lives, but through the giving of self even to the limit.

A PERSONAL STATEMENT.

Given by Rev. Wm. E. Eckles at Recognition Services at Campbell.

I am conscious of the fact that the experiences of my life do not merit wide publicity; but in a personal statement such as this they naturally find a place.

I saw the light of this world for the first time something over two score years ago in a middle western state. At the tender age of six I took my parents and elder brothers and sisters in wagons to the virgin prairies of central Kansas. I settled on a homestead which, I thought, and my elders and the Government agreed with me, should be held in my father's name. Over those vast open ranges I roamed, feeling a great freedom. There I had the long looks and the long, long thoughts of my boyhood. There the birds and the prairie chickens and the prairie dogs had me for a friend; and the rattle snakes had me for a foe. There, too, as did many another more experienced money holder than I in that land of storms and droughts, I saw my first savings take wings and fly away!

I count that I was fortunate in my parentage. It was my lot to be born into a Christian minister's home. Some of my fondest memories cluster about that humble home; the best home for me in the wide world! I recall with mixed emotions, but with entire profit, some of the things that befell me there. To your experienced imaginations, however, I will leave those happenings. You know what is sure to happen when a real live boy has to meet, sometimes by appointment, a parent in whom is an enormous vein of Puritan conscience! Well, I have never since known the expected thing to happen with more certainty and regularity!

But the rule of that home was saved from austerity by a love that was never-failing. I am thankful today for both the rigor and the consideration of its rule. I am thankful for the plain living and the high ideals of my early surroundings. My environment was so devoutly religious and so sanely Christian, that it is little wonder that I passed into the experience of the spiritual birth almost as unconsciously as I had passed into my physical being. If I were asked to name the moment when I first consciously turned to God with a wish to do His will, honesty would compel me to push back the time beyond the point of my earliest memory. Owing to my ignorance as to the exact moment when that important experience took place, and I fully believe it did take place, some very plain things have been said to me, by certain people who had a zeal not properly linked to knowledge, concerning my present and future "state." But I am trusting it is not as bad as they seem to fear. My ground of confidence is in the merits of another truth, which seems to me both convicing and satisfying. It is the fact of the witnessing of His Spirit with my spirit in its bearing on this important matter.

I am now in the seventh year of my ministry; and the lure of it for me is not decreasing with the passing of the years. I have always prized my calling; I prize it today. I should have halted at its threshold, I should forsake it tomorrow, were I not convinced that it is of God. A rule, which I have tried conscientiously to follow in my ministry, has been to go wherever it has seemed I was most needed. I have served fields that were remote and fields that were near the centers. I claim no credit, and desire no praise for having devoted most of my ministry to work among the smaller churches and in missionary fields. It was a work that appealed to me as worthy and rewarding. Having given these years to that work I count myself still an unprofitable servant; I did only that which it was my duty to do. But I shall always count among my choicest memories certain churches that I saw grow a bit stronger and more fit under my ministry; and among the deepest satisfactions of my heart is the belief that I was permitted to do some work in the more remote and needy fields that otherwise might have been neglected. And through it all I cherish no regrets, unless it be for neglected opportunities, or for infidelities to my trusts. Looking back upon it I count it all joy and high privilege.

And now, with my eyes on the present, I want to register my sense of joy that it has been given me to live and labor in such a time as this. I am convinced there was never a time in the world's history when the opportunity for rewarding service was greater. I believe there was never a time when a true life counted for more; when a sane voice was more telling; when heroic deeds were more in keeping with the needs of the hour. I believe it is a time to put the best that is in us to the fore; a time to put the glory into life; We have been living long enough on the surface of things. We are prone to think no deeper than circumstances compel us to think. But the stress of this hour is forcing all of us to think deeply. I am thankful that I am in the swing of all the powers that have been entrusted to me in such a time as this.

The things I shall present in this paper are not intended to be exhaustive either as to content or treatment. I take it you are looking not so much for a statement of my faith as for something that will reveal the purpose of my ministry. In matters of belief, surely some things may be taken for granted in such a paper as this. It simplifies my task, does it not, when I affirm that I believe myself to be in essential accord with the evangelical faiths of our day. Especially do I concur in the Confession of Faith as adopted by the National Council of Congregational Churches at Kansas City in 1913. With such changes as are required to make it a personal statement, I give it here as a working basis, though not as a complete statement of my belief.

I believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, His Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them unto us, renewing, comforting, and inspiring the souls of men. In company with others I am striving to know the will of God as taught in the Holy Scriptures. It is my purpose to walk in the ways of the Lord, made known or to be made known to me. I hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. And I am depending, as my fathers have done, upon the continued guidance of the Holy Spirit to lead me into the truth I need to know, that I may work effectually and pray understandingly for the transformation of the world into the kingdom of God; and I look with faith for the triumph of righteousness and the life everlasting.

It is my increasing aim to establish my life and teaching on fundamental beliefs such as these I have just mentioned. My experience invites me to a broad but discriminating charity in my judgments of the beliefs of others. I have had some of my pleasantest experiences and done some of my best work in company with people who held views widely differing from my own. My policy, if I may call it such, is, where there is agreement upon the essentials, to direct, as far as I may, the efforts of all to the tasks that need doing. I am conservative and a progressive in belief. I take new positions with caution and hold them with tenactity when fully convinced of their value. I want to be assured that the new standing ground is a better point of vantage for the task in hand before I abandon the old. But my faith assures me that life is a marsh and not an encampment; that truth is better represented by the figure of a torch than by that of the standlamp. It is therefore my ideal to keep the attitude of the open mind. All of life is of interest to me. I feel with the poet that the simplest form of life carries the profound secret of all life. Beginning at the point where we are today are the far reaches of eternity. There is running through the stretch of the ages a continuity of purpose; it is the purpose of the changeless God. It is my increasing desire to align myself with that on-sweeping purpose! I find plenty in the world of thought and action from which I stoutly dissent. Likewise I find a great deal in the passing show of life to which I can give a pleasant and courteous assent. And I also find a few fundamental, abiding truths, fewer in number than once I thought, to which I feel impelled to give my whole-hearted consent. On these abiding truths, and for them, I am ready to stake my all.

I have discovered that my thought and teaching are most rewarding when they dwell upon the essentials positively. I like affirmations better than denials, positives better than negatives. Yet I am aware that truth and error contend for the mastery in us all. Experience is the great crucible in which truth and error are ground to separation; from which emerges truth ideal, which is truth divine. Herein is expressed my faith in the ultimate unity of truth; the unity that is based on the survival of the essentials. In the final count only what is like God can endure. It is my aim to build this enduring faith into my life and into my teaching.

In the task of the building of such a faith into my life and into the lives of others, I find it is possible, for me, only as Jesus Christ is made the personal center of it. It is not his teaching as unrelated principles; it is not his marvelous insight into the character of God standing alone; it is not any fact or act of his life as a mere event in history that makes him the center of my religious belief. It is Himself who is the source of my faith. He brings me to myself and enables me to arise and go to my Father. I have a record of many lives he has touched in the same way for man's return to God; I believe he did every essential thing to open that way; I believe the way has been opened and is open now; I believe that Jesus is Himself the Way to the Father

And since Jesus is the center of my faith and teaching I place a high valuation on the Book that exalts him and carries his message to men. My regard for this book is of such a nature that I am alert and questioning whenever I encounter, as I often do, immoderate statements either for or against it; for I am aware that it becomes of value to us only if we understand it and give it its rightful place in our thought and life. I fear more its misuse in the

hands of its friends than its abuse in the hands of its foes. I feel that loose and ill-considered interpretations of the Scriptures constitute today perhaps our source of greatest weakness as the Children of the Light. I consider it a fault and not a virtue to turn one's back upon any source of light whatsoever. I welcome every reverent, scholarly attempt to render to this and succeeding generations a clear text and a true historic setting for the Bible such as will enable us to see it in all its beauty and transforming power. The Bible means immeasurably more to me now than it did at the beginning of my ministry; partly owing to my own study and partly owing to the new appreciation of it that is the common heritage of our time. I do not count myself to have apprehended; I expect new light to greet me from its pages; I am still praying.

"Teach me the truth, Lord, though it put to flight
My fairest dreams and fondest fancy's play;
Teach me to know the darkness from the light,
The night from day."

I find myself in hearty accord with the thought of a growing revelation through the operations of the Spirit of God in the lives of men. My conviction in this matter is the outgrowth of both my observation and my experience in what I will call the Godward side of life. There are windows of the soul; there is the inner light; there is the still small voice; there is the brooding and abiding Spirit. Therefore I believe in prayer; as the vehicle of holy desire; as communion of finite spirits with the infinite Spirit; as petition, personal and intercessional; as toil or endeavor which has the end in view of rendering actual the hidden desires of the heart. I believe that great issues are traceable to the fervent effectual prayers of rightous people, in our day as well as in former days. I believe that every sincere prayer is heard at the throne of grace; and that an answer comes back which is entirely wise and also satisfying to the one who has succeeded in praying in the spirit of Jesus.

I believe in the need and worth of the Christian church among men. I consider it an important function of the Christian minister to spread abroad as widely as possible a clearer conception and deeper conviction of the need and value of the church as a transforming agent in the lives of men. There must not be permitted to linger in the minds of any the suspicion that the church is standing aloof from the world's needs. It must be made clear that the appeal of the church is to the whole man; and that nothing which concerns his real welfare lies beyond its care. With no lessening of its insistence upon the need and value of worship and evangelistic appeal, the church must justify itself before men and in the sight of God by becoming really and increasingly represenative of religion as manifested in the spirit of Jesus. In my opinion no true lover of the church maintains that the church is fulfilling its whole task when it acts as a mere agent of entertainment or dispenser of charities; nor can I conceive how any can claim that the church is adequately meeting its task when it neglects these things upon which the Master insisted. It is because I believe that it is imperative that in order for men to be saved they must be brought to an experience of religion which is vital and sustained; and because I believe that the church fosters worship and incites to a life of active brotherly love among its members; and because I have a vision of its yet untried resources for righteousness and peace that I count myself happy to be numbered among its humble ministers.

You will agree with me that this is no time for the church to be dreaming of its past, no matter how worthy. The world is correct in judging the church on the basis of its present ministry rather than on the basis of its past achievements. It is not the deeds or even the faiths of our fathers with which the present generation is chiefly concerned. Our concern is the engendering of faiths of like reality and value in the lives of their sons and daughters. For it is the faith that is regnant in this generation that is to inspire and enhearten for deeds commensurate with the heritage from the past and to fit us for the demands of the hour.

The church has a work to do that is peculiar to itself. Other institutions are today performing certain of the functions that once were considered the exclusive work of the church; but they have not lessened her real and essential task. Her task is of such a nature that we may not speak of it as some thing that can be finished as a manufactured article is finished. Its real task is the setting in motion of forces and influences that go on ond on. Its glory is to be found in its incompleteness. We may not say at any stage of the church's development that it has succeeded. There is always a worthier goal ahead. And that is the nature of the task that is ever confronting the church. It is a work of beginnings. It is like the setting in motion of a pendulum. It is like the sowing of seeds. It is, in fact, the shedding of influence. It is the enkindling of the fires of the soul. It is the divine task of bringing human beings into their rightful place in our heavenly Father's home.

I conceive it to be the duty and high privilege of the minister to preach and practice in all its bearings and implications, both Godward and manward, the simple gospel of Jesus Christ. And I mean something finer when I say "the simple gospel" than the phrase is sometimes made to mean. I mean THE WHOLE GOSPEL OF JESUS IN ITS SIMPLICITY. I considere it not only legitimate for the preacher to go far afield in search of material that illustrates and enforces the story that is old yet ever new; but am convinced that the gospel itself is the thing of supreme value and effectiveness in the work that is the minister's joy and crown.

I have given a bit of my personal life; a glimpse into my fundamental beliefs; an indication as to my ruling life-purposes; a conception of Jesus' place in my belief; the worth of the Bible and the Christian church; and my joy in my ministry in this wonderful day. That the statement will be entirely satisfying to everybody I cannot hope; but that it is my statement I will swear; and if need be I will suffer for it as joyfully as I hope to labor in the light its truths shed on my way—until—until new light shall dawn!

And now in closing, may I say just a word about my present field? I am deeply conscious of the good fortune that has befallen me in being accounted worthy to carry forward by ministry the work that has been so nobly begun and continued in this place. It has been my privilege recently to read a collection of tributes to the character of the founder of this church. They were words of appreciation of the humble, devoted, scholarly, Christian gentleman, Dr. William Windsor. During the twelve months of my ministry here I have had many occasions to rejoice in the evidences that have come to my notice of the wisdom and self-effacing devotion which this good man put into all of his work here in those formative years. Loyalties were engendered at that time which have survived all changes; and it is my confident belief that, when all those who came under the direct personal influence of Dr. Windsor have passed to that Land whither he went almost ten years ago, the fruitage of these early loyalties will still appear!

It is is not fitting, of course, that I should speak with as little reserve of the work that has been done here in the important years since Dr. Windsor withdrew from the active ministry. But it can be very appropriately be said that Mr. Atkinson proved himself a worthy successor to a rare man. One could not pass in and out among the loyal people of this church and community, as I have done during the past year, and not realize the fine place which Mr. Atkinson has won and holds in their respect and affection.

These two men, with their devoted and efficient wives, and many faithful helpers, have labored; and we, with the loyal helpers of the present, "have entered into their labors." That the relation between people and pastor may be as fine through the years to come as through the year just past; and that all our labors may be crowned with an increasing fruitfulness, is my heart's desire and prayer!

WASHINGTON CONGREGATIONAL CONFERENCE.

It met at Plymouth Church, Seattle, October 2-4, with an unusual representation of churches and ministers. The morning and afternoon sessions of Tuesday were conducted under the auspices of the Woman's Home Missionary Union and Woman's Board of Home Missions for the Pacific, with Mrs. H. A. Lafferty presiding. The subjects treated were: What the Congregational Women of Washington are Doing; Missions in the Sunday School; The New Literature; The Mission Study Class; New Vision for the College Women.

Miss Henrietta Brewer, Oakland, Cal., gave an address on the Woman's Board of Missions of the Pacific—Its Present Task, and Miss Miriam Woodberry of New York spoke on the national work. They were two meetings of great interest.

The Conference sermon was preached in the evening by Rev. W. D. Robinson, Yakima. Subject—"On the Mountain and Below."

It was followed by eulogies to the departed Mrs. Elizabeth H. Baker, of Walla Walla (who came to the Pacific coast with the Marcus Whitman immigation train), by Prof. L. T. Anderson and Rev. W. B. Fisher, and Rev. L. L. West, by Rev. C. R. Gale.

The communion service was conducted by the Revs. Hinman and Riegel.

On Wednesday morning organization was followed by reports of officers and committees. The devotional hour was conducted by the pastor of Plymouth Church, Rev. Hugh G. Ross, who gave a striking and helpful exposition of first verses of First Corinthians. The Moderator's address on Present State of Religion by Dr. H. C. Mason, was one of marked ability. The general theme for the afternoon was: "Recruiting for Christ," treated with earnestness and tact, in relation to young people, by Dr. W. R. Marshall. In By-Ways and Highways, by Rev. Philip Bauer. Rev. C. H. Burdick led in a symposium on State-wide evangelism. The report of the new Superintendent, Dr. L. O. Baird, made a profound impression, and he was elected as permanent Superintendent with enthusiasm. The financial condition of the State Missionary Society has not been as good for years, nor as promising.

The report of the Joint Field Worker, Rev. H. A. Luckenbach, was also favorably received.

The evening service was to a great extent in the interest of Y. M. C. A. army work, with representatives from Camp Lewis as speakers, Secretary W. G. McMorran, and Miss Julia Lee, Secretary of the Women's War Work Council of the Y. W. C. A. The presence of Dr. F. J. Van Horn was a pleasant surprise to his old parishoners and all the members of the Conference. He spoke briefly, but characteristically, on the duties of the churches during the war. Thursday morning the election of officers took place. Prof. L. F. Anderson, of Whitman College, was elected Moderator, and Rev. H. E. Brown, assistant. Among the delegates to the National Council are Revs. H. G. Ross, T. H. Harper, Carl Veazie.

The narrative of the churches was given by the Registrar, Rev. H. F. Burgess. In the afternoon Training our Youth for Christ was the subject, and the one the writer heard by Rev. J. K. Browne was tremendously impressive.

The evening service was a great one, the organ recital the treat of a life-time. We had two addresses of great power and fully worthy of the eminent speakers. The subject of Prof. E. S. Meany, University of Washington, "The Church and Loyalty," and that of Governor Lister's Christian Patriotism. Common remark, "the best meeting we have ever had."

Resolutions.

"We commend the wisdom and strength of our President, Woodrow Wilson, in his leadership of the nation and its government in waging the present war to preserve the institutions of democracy and to make them world-wide," the resolution ran, "and in striving to bring about such a community of national interests as shall make peace a permanent possession.

Pledge Loyalty.

"As a group of free, democratic churches we pledge ourselves to loyalty to our country, and will do all that patriots should do for the success of our cause and that of our allies.

"We deeply appreciate the willing and noble sacrifice the young men in our homes, schools and churches are making in going to the front in defense of our country's freedom and institutions. Our tenderest and most earnest prayers go with them, that they may prove themselves true and efficient men in camp and field, and that God will return them speedily in victorious and righteous peace.

"We pledge our deep concern and effort in adjusting a peace after the war that shall be fair to all, oppressive to none, kind to the defeated, giving to each nation its reasonable 'place in the sun,' and making the sacred dream of a brotherhood of all nations a glad and final reality.

"And further, we still believe that the only possible peace and universal equity and brotherhood of mankind is based on the teachings of Jesus Christ, and a personal acceptance by each individual in the world of the Lord Jesus as Savior and Master, and by devotion to his service.

"Realizing the basic need of all men for religion and its power to effect in them every high element of civilization, we dedicate ourselves anew, and the churches we represent, to aid in evangelizing the world and making universal the Christ-life which alone is able to fulfill our dreams and hopes and usher in a new age as God's final triumph."

MINISTERS' MONDAY MEETING.

Rev. F. J. Cooper, pastor of Richmond Church, San Francisco, will give the address.

Strike God's iron on the anvil, set God's goods across the counter, put God's wealth in circulation, teach God's children in the school—so shall the dust of your labor build itself into a little sanctuary where you and God may dwell together.—Phillips Brooks.

RECOGNITION SERVICE AT CAMPBELL.

An unusually interesting church function was held at Campbell, September 27th, afternoon and evening. It was the occasion of recognizing Rev. William E. Eckles as pastor of the church. Mr. Eckles has been supplying for the past year since the departure of Rev. G. E. Atkinson. He is liked so well that the church desires to retain him.

A Council composed of the pastors and delegates from the churches of the surrounding neighborhood met at four o'clock in the afternoon. Rev. Charles E. Marshall of Sunnyvale was elected moderator. There was a good-sized congregation made up of local people, delegates and numerous friends. Mr. Eckles read a carefully prepared paper in which he told the simple story of his religious life and also gave expression to his religious beliefs at the present time. The Council approved of his statement most heartily and complimented the pastor and people upon the pleasant outlook before them.

The ladies of the church served a fellowship supper to all who were present and after this beautiful repast the public exercises were held. The Scripture lesson was read by W. H. Lloyd of the Methodist Church of Campbell. The former pastor, Rev. Mr. Atkinson, gave the charge to the people, and Rev. L. D. Rathbone charged the pastor. He told Mr. Eckles to be a Preacher, Pastor, and Prayer. The right hand of fellowship was extended by Rev. Alfred W. Hare, pastor of the Santa Cruz Church. One of the most interesting things in connection with these speeches was the fact that Mr. Eckles, Mr. Hare and Mr. Rathbone are all personal friends of long standing. Rev. Frederick Rolls, pastor of the Saratoga Church, led the congregation in prayer. Rev. Bryant C. Preston of Palo Alto preached the sermon. Mr. Preston added to the thought that had been generally expressed that the preacher should also be a prophet. Mr. Preston's theme was "Measuring a Ministry." During the evening's program the church choir rendered an anthem and Mr. Homer Pugh sang very beautifully "Open the Gates of the Temple." The meeting closed with a feeling of deep satisfaction on the part of every one, and the church is now happy in starting its long and eventful history once more with its third pastor.

NOTES FROM SAN JOSE.

Laymen's Convention.

Elaborate plans are being made for the first section of the California Laymen's Conventions which will be held in San Jose, October 21-23. There are to be two conventions running at the same time, one of them for men and the other for women. The Congregational Church is much interested in this campaign. It has turned in the first registrations and has been very active in pushing the publicity. Mrs. E. A. King is chairman of the Publicity Committee of the Woman's Section.

Rally Day.

Rally Day was observed on Sunday, September 30th. The most unique thing in connection with Rally Day in San Jose was the united observance of the day by the Sunday Schools of thirty-one churches. These schools combined in a publicity campaign and placed in both the local newspapers a half-page advertisement announcing the "Go-To-Sunday School Sunday." Such a thing as this was never undertaken before in the city, and as a result crowds of people poured out to the Sunday School Rally Day services.

The Congregational Sunday School put out a very unique invitation in the form of a railway ticket. The ticket was headed like this: "Grand Rally Day Special." This invitation contained a coupon for the name and address of the "passenger." A conductor stood at the door with a ticket punch, making people sign their names, taking the coupons and punching the tickets. In this way the pastor of the church discovered the names and addresses of the people who attended and through this method discovered a few new families.

Farewells to Soldiers.

Santa Clara County is sending her quota of men to the training camps and also entertaining train loads of men on their way to American Lake. A special committee of the Chamber of Commerce has the matter of entertaing and farewell in charge. Mr. King of the Congregational Church is the chairman of the Program Committee and arranges the speaking parts for each farewell. The meetings are usually held at four o'clock in the afternoon in St. James Park. It is interesting to note that the churches are represented in these exercises. So far a Protestant minister and a Catholic priest have parts on each program. Mr. King presides at these meetings. At the last one City Manager Thomas H. Reed delivered the oration. A band plays "America and "The Star Spangled Banner," and William Johnson, one of San Jose's famous singers, leads the great congregation in the singing. In the evening the Red Cross Society provides a barbecue for approximately 750 men. The tables are spread in St. James Street by the side of the park. After supper there is a great parade and the men are escorted to the train.

GRASS VALLEY.

The annual meeting of the Congregational Church was held Wednesday evening, October 3, in the parlors of the church. Tables were spread for all and, after a delightful fellowship supper, the reports of the various departments of the church work were read, and officers elected for the ensuing year.

Gratifying indeed were the reports, as they revealed a steady and healthful growth. Financially the year has been the best in the four years of the present pastorate. The income was equal to the requirements of the church. The system of financial management followed by the present board so distributed the burden that no undue strain fell upon any. Progress has been made in the inner life of the church as manifested by the reports. The officers of last year were re-elected.

Rev. J. E. Tedford left Thursday, October 4, for Columbus, Ohio, where he goes to represent the Sacramento Valley Association at the National Council.

ADVANCEMENT OF REV. ROY H. CAMPBELL IN Y. M. C. A. WORK.

Roy H. Campbell, former pastor of Calvary Congregational Church, Oakland, who has been engaged in army work, has been promoted by the Western Department of the Y. M. C. A. to the position of associate secretary, with jurisdiction over all religious, social and education work of five associations in Camp San Diego, according to word received here recently. Campbell has been religious direstor of three associations at the camp for the last month.

After organizing the whole city of San Diego for active

service for the men of the army, he was elected executive secretary of the San Diego Federation of Churches. He organized the "Billy Sunday" special train to Los Angeles for civilians and enlisted men. He has been addressing large crowds of men nightly in the association tent and leading Bible classes of from 50 to 150 membership of enlisted men.

W. B. M. P.

The first Wednesday of October, like the first Wednesday of every month, found the directors gathered at Headquarters for their monthly meeting. The attendance indicated the important claim which these busy meetings, so full of interest make upon the hearts of the members. There were present ten directors, eight members of the Advisory Board and three secretaries. It was gratifying to note that also four visitors came to the prayer service which precedes the business meeting from 10 to 10:30; to this service all are cordially invited.

The devotional service was lead by the president, Mrs. Evans. The theme was "Ideals of Missionary Service" as presented in an address by Dr. Robert E. Speer. Some of the choicest thought of the address were as follows:

The necessity to hold fast to a principle of devotion in the missionary enterprise that is superior to all external conditions; a devotion such as would be a motive in starting the missionary enterprise if it were not in existence.

The value of the spirit of love as the central element; love as the great set of the will, as the most positive, virile energy in our lives; real love construed in the terms in which we see it exemplified in the life of our Lord.

The need of a living, quick and irrepressible intellectual energy and vitality and alertness; for we are dealing with tremendous problems on which no man's mind can lie down and fall asleep.

The claim of a spiritual originality, a first-handedness. We are givers of life, bearers of light. A light can only be carried as it is itself original light. Life is never a transportable thing except as it is an original life by and in itself. A knowledge of truth must be our own knowledge, not a borrowed knowledge from anybody else.

The necessity to hold fast to a purpose of effort, of tireless, indomitable unresting toil and energy of action.

Report from Southern California Branch.

A new and pleasant feature of the meeting was the receipt and reading of a report from the Southern California Branch. We congratulate them that they are to have "Headquarters" and a weekly prayer meeting. Both of these things mean advancement and efficiency, and the highest and best means of preparation for systematic and inspired work.

On October 25th the Los Angeles District of the W. B. M. P. and W. H. M. U. holds in Annual Meeting. We are indebted to Mrs. H. O. Hill, the District Vice-President, for a copy of the program which is most original and attractive in appearance and subject matter. An open letter to Congregational women appears on the front page; it is a stirring appeal to them to hold fast with renewed vigor to what they have undertaken as their part in giving Christianity to the world, though the calls for help and relief as their sons go forth at their country's call claim sympathetic response.

On the cover is printed the Covenant:

Grateful that "I know that my Redeemer liveth"—

Mindful that vast millions of women and girls in our own ond other lands can never hear the "tidings of great joy" unless a Christian woman be sent to them—

Remembering that Jesus made loving obedience the supreme test of discipleship, and that His last most solemn command was "Go teach all nations"—

I gladly enter into this covenant, that I will not cease to make offerings of Prayer, Time and Money, to the end that the daughters of sorrow in our own land and non-Christian lands may know the love of Jesus.

MOBILIZATION DAY.

Such was the caption under which enthusiastic women representing the Northern California Division of the W. H. M. U. and the W. B. M. P. gathered in Annual Meeting in the First Church of Oakland.

It was a goodly company, both in point of numbers and quality of representation, from the veterans in service down to the new recruits who are training for leadership in the Junior Army.

The program was carried out in terms of military organization. Miss Harriet Merriam's splendid account of activities past, present and future was listed as "Doings at Headquarters." The treasurers' reports were most encouraging, over fifty-two societies having increased their contributions during the past difficult year. Mrs. Perkins marshalled her Associated Secretaries as Captains of Companies. Those reporting in person were Captains Morken, Drury and Wheeler, the others sending news of their work in writing. Mrs. Browne's talk on Thank Offerings, in which she emphasized the self-denial week to be observed the last seven days in October, was characterized as a plea to do an extra "bit" for the missionary soldiers at the front. Her parting word was this:

"Give as you would to the Master,
If you met His searching look;
Give as you would of your substance
If His hand your offering took."

The new plans for the Foochow Union Kindergarten Training School were given by Mrs. E. R. Wagner, Foreign Secretary of the Board. She cited the experience of the United States in acquiring land for its training camps, and explained that our "cantonment in Foochow" has been located with even greater difficulties, but that all was now settled but paying for it, $3,500 being the purchase price. She showed how easily this sum might be raised and enthusiasm awakened for the project by theoretically dividing the land into sections, using the Chinese "mu" as a unit of measurement. Individuals and organizations might then be asked to purchase one or more of these divisions, thus acquiring a proprietary interest in the new Training School that would be productive of good results.

The address of the morning was on "Home Missions," given by Rev. R. B. Larkin, whose wide experience as a foreign missionary in Turkey and Home Mission Superintendent of Southern California, gives him authority to speak on any phase of missions, made us realize afresh how largely the success of foreign work depends on the development of the home forces. He voiced a grave fear for the immediate future of this country after the war is over, and urged our earnest consideration of the problems of the church at home in its relations to the strangers in our midst.

Closely linked up with his subject was the service

which directly followed, led by Mrs. R. C. Brooks. All were bidden to rise and, standing at attention to saulte the Stars and Stripes, repeating the pledge of allegiance to the flag and singing one verse of "America." Then the Christian flag was displayed with its expanse of white denoting purity, innocence and peace, its field of blue, the symbol of faith, trust and sincerity, and on this the cross on which the Savior died, emblazoned in red. Saluting this, all repeated in unison, from a printed chart, the pledge of allegiance to my flag and to the Savior for whose Kingdom it stands; one brotherhood, uniting all mankind in service and love." One verse of "Fling out the Banner" closed the service.

At the close of the lunch hour, there was held in a side room a conference of Junior Lookouts, addressed by Mrs. Ray Gilson, Young People's Secretary for the Union and Branch. The large number present and the enthusiasm displayed in the purpose for which they gathered was one of the most encouraging features of the day. Great things are predicted for this group of workers, the gathering of which represents so much faithful work on the part of Mrs. Gilson and her faithful helpers, the Association Secretaries.

The afternoon program opened with a devotional service led by Mrs. Miles B. Fisher, who took for her topic the duties and privileges of the common soldier.

Miss Kathleen Bartle told of the Student Volunteer Movement and urged us to a new sense of responsibility for our part in suggesting these fields of service to the young people in our homes. Cards were distributed containing a beautiful pledge, to those who felt they could use them.

"To see ourselves as others see us" is often the most potent of reprimands, and the spectacle of inefficiency displayed in the meeting of the missionary society, so called, which gathered on the platform to show us "How not to do it" did not fail of its lesson even in so earnest a gathering of spectators.

Rev. E. A. King was just the sort of person to tell us "How to do it." He packed his limited time full of practical suggestions and created an atmosphere of business efficiency which was most inspiring. His strong plea was, "Get at the children" in which we heartily joined.

Northing short of masterly was the address of Miss Edith Parsons, our own missionary just back from Turkey, on conditions in that country "At the Front." Her survey of the political situation past and present was given with the discriminating touch of a lover of mankind, blind to neither faults nor virtues. Quick to see the superficiality of a people content to cover their rotting social order with a thin veneer of up to date polish, she yet could appreciate their feeling of resentment at being hated by all the world. The scars of the Crusades are still visible and the task of present-day Christianity is made infinitely harder because of the ruthless methods employed by those early warriors whose zeal was largely composed of elements most foreign to Christian principles.

The Turk, in common with all Orientals, has a genius for theology. Unhappily his creed of faith has no bearing on his daily practice, but is a thing apart. "The way to win the Turk," said Miss Parsons, "is to sit down beside him and be a good neighbor, in all the petty relationships of life showing the spirit of loving helpfulness; and after a thousand years or so you may expect to see results!"

She told us that the work at our mission stations had been largely that of relief these many months, and would still be when the missionaries were free to go back, so terrible have been the ravages of these past three years. Herein lies the great opportunity of the church. The young Turk party, which has so bitterly disappointed its friends, heartily sick of its alliance with the Central Powers, will be susceptible to intelligent help from America, the tried and true friend, to whose generosity it is aware it owes so much. So Miss Parsons believes, and so would we fain believe.

NEW NATIONAL HYMN—AMERICA AND HER ALLIES.

By Washington Gladden.
Tune: Materna.

O Land of Lands, my Fatherland, the beautiful, the free,
All lands and shores to freedom dear are ever dear to thee;
All sons of freedom hail thy name, and wait thy word of might,
While round the world the lists are joined for liberty and light.

Hail sons of France, old comrades dear! Hail Britons brave and true!
Hail Belgian martys ringed with flame! Slavs fired with visions new!
Italian lovers mailed with light! Dark brothers from Japan!
From East to West all lands are kin who live for God and man.

Here endeth war! Our bands are sworn! Now dawns the better hour
When lust of blood shall cease to rule, when Peace shall come with power;
We front the fiend that rends our race and fills our homes with gloom;
We break his scepter, spurn his crown, and nail him in his tomb!

Now, hands all round, our troth we plight to rid the world of lies,
To fill all hearts with truth and trust and willing sacrifice;
To free all lands from hate and spite and fear from strand to strand;
To make all nations neighbors and the world one Fatherland!

SAN JUAN.

San Juan people gave its pastor, Rev. D. Goodsell, good cheer on the evening of October 2nd, which was celebrated as the 40th anniversary of his ordination, and of his marriage to Miss Abbie M. Field. Special music was furnished, and two of the neighboring ministers from Hollister gave interesting addresses on the Gospel Messenger and Message for Today. After the pastor had given brief reminiscences by way of introduction, the climax of interest came to the audience when the wedding march disclosed the approach of the couple up the isle for a glad renewal of their pledge to the wedded life.

The officiating clergyman made kindly reference to the couple before him whose family circle now numbers eleven; to the two sons who were in the service of their country. One a missionary who is working in Roumania under the auspices of the Y. M. C. A. The other in training at Fort Omaha in the Aviation Corps.

Kindly reference was also made to the strength and endurance of their years, to the valuable service rendered, especially to the smaller churches of California.

"WE WILL ARISE AND GO!"

We will arise and go, not ignorant
Wherefore or at what price we go to sell
This bundle of bright hopes we covenant
Unto a dream. Our price is a new world!
We will go forth and slay the dragon, yea,
With all the banners of the Dream unfurled
We will go forth with swords and songs to slay
This ravager of villages, this old,
Bewitched, confused, malignant coil of hate,
Belching green poisons! In his dungeon-hold
The captive queens in tears and hunger wait.
Immortal Dream! The fettered shall be free!
Yea, not these only! All, who fettered lie!
Oh, Dream, who wilt not let us bow the knee,
Let not this dragon's downfall satisfy
Our reawakened passion for free hands,
Free-ranging and unsaddled spirits, born
To race against the wind on wide sea-strands
And thunder up high glens! Oh, silver horn,
Calling us forth, help us remember, yea,
Even now help us remember, while the Snake
Sprawls yet unconquered on the world's highway
And hills and cities to his roaring shake,
Help us remember that the high crusade
Whereon we here embark calls forth the free
In hosts with spears and flaunting flags arrayed,
Not for one dragon's end, one victory,
One last great war, but to unending war
Without, within, till God's white torch, Supreme,
Melt the last chain; and the last dungeon-door
Swing slowly wide to the triumphant dream!

—Herman Hagedorn.

For The Children.

THE DISOBEDIENCE OF FLOPP FLOUNDER.

Flapp and Flopp Flounder lived with their mother in the bottom of the sea. Their home was made of nice soft mud. One morning mother Flounder called Flapp and Flopp to her, saying:

"Father and I must go on a trip today; we must leave you at home. We are swimming far away to look for a new house. Prof. Catchim comes every day and does all he can to spoil our happy home. Now play right here in the mud, Flapp and Flopp. Don't swim Up! Up! Up! Above all do not eat any clam-candy. Your grandfather did. He was made into filets de sole for Prof. Catchim's dinner. I have left your luncheon right here. You can eat these nice flies whenever you are hungry."

Then mother and father Flounder swam quickly away in search of a safer home. No sooner had they left their children than Flopp said:

"I don't see why we can't swim Up! Up! Up! and take one quick peep around to see how the world's looking this morning. Come on, dear Flapp."

"No," replied Flapp. "I shall not do that. I didn't promise mother, still I could see from the looks of her eye that she trusted me to stay at home today."

This made Flopp very angry. He snapped out crossly, "All right, old Stay-in-the-Mud, I'm going to have some fun."

So Up! Up! Up! he swam. He gave a jump into the air. The world certainly did look pretty. The sun made the blue water sparkle and dance.

Flopp felt so gay, so happy, that he jumped again from the water. He saw a beautiful white boat and upon it some of Mr. Catchim's family. What most delighted his eyes was the small-sized Catchim with hair almost the color of the sun.

Flopp's jump ended and he swam happily about, smelling the nice green bottom of Mr. Catchim's boat. Suddenly he smelt something much, much nicer,—something so very much nicer that he forgot all the things that mother Flounder had ever told him!

He poped his eyes out very big. He sniffed the water very hard. There before him was the most savory bit of clam-candy! Flopp opened his mouth wide, and with one jump of delight he grabbed the dainty morsel.

But Oh! Oh! Oh! how it hurt. Flopp forgot to taste it. A terrible pain in his mouth made him jump widely about. Something seemed to pull him Up! Up! Up!

Flopp remembered now all mother had said. But alas! it was too late. Before he knew how it happened he found himself swung over the side of the beautiful white boat. He heard a small-sized voice say,—

"Why, it's Baby Flounder." Flopp's poor little head grew dizzy. He knew no more.

When mother and father Flounder came home they found good little Flapp playing about all alone.

"Where is Flopp?" asked mother Flounder anxiously.

"I don't like to be a 'Tell-tale Flapp Flounder,' " cried poor little Flapp.

Mother came close and put one loving fin about him; then he whispered to her all about Flopp. How he had gone Up! Up! Up! How he had stayed a long, long time.

A tear rolled down the cheeks of poor mother Flounder, "If he only had minded me," she cried sadly. " I loved Flopp so dearly I thought I could trust him to do what I asked him."

At that moment a strange thing happened. A voice said:

"Let's throw Baby Flounded back again. He's the only one we've caught. He's really too small to bother cook with."

Splash! Splash! Splash!! Flopp felt the cool water in his poor little face again. He wriggled his stiff, tired little body painfully. The next thing he knew he was clasped tenderly by mother Flounder's fond fins.

"Oh, mother, mother," he cried, "I promise never, never to disobey you again as long as I live! Never shall I swim Up! Up! Up!—Never shall I taste another bit of clam-candy. No matter how good it smells."

Mother Flounder tucked poor, naughty little Flopp into his mud bed. After a long sleep he awoke to find mother bending over him. She held a shell to his lips and after a drink of fly soup he felt much better,—so much better that mother and father Flounder, Flapp and Flopp all swam happily off together to their new home. It was far from the boat of Mr. Catchim.

Flopp often tells Flapp how sad little Sunny-haired Catchim looked when he saw Flopp trying to get his breath. He says that it was little sunny-haired Catchim who threw him back to his mother.

Sometimes he goes even farther. He says that if ever little sunny-haired Catchim should be really hungry he wouldn't mind very much being caught and cooked, if he

could be sure, perfectly sure, of being entirely eaten up by his little friend, little sunny-haired Catchim.—Ethel Bowen White in Christian Register.

Over all barriers of denomination and worships we feel we can communicate with all, in that wide fraternity, both human and divine, that is our catholicity, and that to-day as yesterday has no other sure pledge but the common fatherhood of God.—Jean Reville.

Humor is most fruitful in the highest and most solemn spirits. Dante is full of it; Shakespeare, Cervantes, and almost all the greatest have been pregnant with this glorious power. You will find it even in the gospel of Christ.—Tennyson.

What, then, shall we tell our children to believe? What religion shall we give them? We must give them the religion that we have ourselves, the religion that we live by ourselves. Let father speak out bravely what he does believe. If he finds no creed ready made, let him formulate one; and let him not be ashamed if his creed contains no incomprehensible dogmas—it may be all the better for that.—Cleveland Moffett.

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